

SERENDI^Y

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Presenting The Living Light philosophy and features of interest to spiritually-minded people.

Serenity

Sentinel

VOLUME VIII, No. 9

SEPTEMBER 1979

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Editorial Department: Richard P. Goodwin, Editor

Miriam Bostwick . . . Ass't Editor *Britt Toquinto . . . Ass't Editor*

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Reaping the Harvest

by Richard P. Goodwin

In speaking with you today on this topic, *Reaping the Harvest*, when we hear those words of "reaping a harvest," our minds immediately react. They either react in a positive way or they react in a negative way. It is, of course, ever dependent upon how we judge our experiences of the moment. This philosophy clearly teaches to put God into all our thoughts, or to forget them, for a very simple reason. Man, we understand, is a law unto himself, and so a wise man pauses in all of his daily experiences and asks himself the simple question, "What am I doing with the law that I am?"

Our experiences throughout the course of our life, and

each of our days, are revealing to us constantly what we are doing with the law that we are. In order for us to truly become the captains of our ship and the masters of our destiny, we must first demonstrate the simple law of personal responsibility. Each and every time that we permit our thoughts and our minds to tell us that the cause of the goodness in our life, the cause of the difficulties and struggles in

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REAPING THE HARVEST

our life are the fault of anything or anyone outside of ourself, in that moment the law of slavery for us is established. We, in that moment, become the victims of the denial of truth, and in so doing, live in the struggles and in the falsehoods that it offers to us.

Every experience in our life is absolutely necessary for our own evolution because we are a "law unto ourself."

However, when we declare that we and we alone are truly responsible for our feelings, that we and we alone are truly responsible for whatever we are seeking in life, when we flood our consciousness with that simple clear light of common sense and reason, we free ourself. We are no longer the slaves and the victims of this error of thinking. We are in that moment truly free spirit. We are in that moment filled with the goodness throughout our entire universe, and we live from that moment and see its direct effect in the experiences in this world around and about us.

No matter what our mind may say to us — what a great struggle it is — or what a great disaster has befallen us — if we

will simply make this effort, in that moment, in that type of thinking, and say to ourself, "It seems to be a disaster, I feel that it is, but is only because I do not see yet the good that is in it." Every experience in our life is absolutely necessary for our own evolution because we are a "law unto ourself." The experiences that we have that continue to repeat themselves in our life do so in order that we will make the effort to change our attitude, to change our thinking to be free from the bondage that we have, in our errors of thought, created for ourself.

Whatever stands between us and the goodness of life shall crumble and fall. It may not seem to be doing so as we keep our eye upon the obstruction for in so doing we keep the obstruction in our consciousness between us and the Divine Intelligence. This great infinite Divine Intelligence sustains and supports our right of choice. As we choose to blame outside for our refusal to make necessary changes inside, we continue on this karmic wheel of delusion. Whatever it is that we want to do, opportunity, like the hands of the clock, meets ever so often. And that meeting is taking place when you

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The extraordinary prisons of the Forest of Desolation!

A WANDERER *in the* SPIRIT LANDS

by Franchezzo

THE FIRES OF HELL

CHAPTER XXI

Continued from last issue—

“Who were those men and women?” I asked.

“They are those,” was the reply, “who viewed with delight the sufferings of others, those who gave their fellow men to be torn in pieces by wild beasts that they might enjoy the excitement of their sufferings. They are all those who for no reason but the lust of cruelty have, in many different ways and in many different ages, tortured and entrapped and killed those who were more helpless than themselves, and for all now here release will only come when they have learned the lesson of mercy and pity for others and the desire to save some one else from suffering, even at the expense of suffering to themselves. Then will these bands

and fetters which hold them be loosed, then they will be free to go forth and work out their atonement. Till then no one else can help them—none can release them. Their release must be effected by themselves through their own more merciful desires and aspirations. If you will but recall the history of your earth and think how men in all ages have enslaved, oppressed and tortured their fellow men in every country of that globe, you will not wonder that this vast forest should be well peopled. It was deemed right that for your own instruction you should see this fearful place, but as none of those you see and pity have so far changed their hearts that you can give them aid, you will now pass on to another region

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REAPING THE HARVEST

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are ready, willing, and able to view it, for there is nothing that your eyes can view, nor your ears can hear, nor your senses feel that does not offer to you an opportunity to change, to grow and to thoroughly enjoy the wonder, and the beauty, and the goodness of life.

Unfortunately, we oftentimes look to others for a better way. We look to see how good we think they are doing, and in so doing, we don't have to make the effort to do so "good" ourself. Because we view outside and then we excuse the reasons why someone else is doing good — to luck, or to chance, or to circumstance, we deny personal responsibility that we are the creators of circumstance.

So in order to "reap a harvest," that is not only filled with abundant good, but peace, and harmony, and the joy of life, we must first accept that we are the creators. We are the creators of the good in our life, we are the creators of the so-called bad in our life. We are the creators of unfulfilled desires as we are the creators of fulfilled desires. This Divine Intelligence, known as God, supports whatever you choose to

do. So it is indeed up to us what we choose. May we truly make the effort to choose more wisely, to become aware of what we are doing with the law that we are.

We are the creators of unfulfilled desires as we are the creators of fulfilled desires. This Divine Intelligence, known as God, supports whatever you choose to do.

All things in our life can be turned around to serve a greater good, and we and we alone are the ones who can turn the circumstances around. So often I know some of my students have told me of the difficulties and the struggles that they have because their attention is constant upon the obstruction. The way for them, though it's right in front of their nose, they cannot see. We cannot see what we choose not to see, and if we choose to see the struggle, we cannot find the way of peace. But let us ask ourselves, "Why, when we know — and we know deep inside our heart — why do

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Visitors' Views

“I feel your service and organization are providing a very truthful and enlightening tact in speeding your congregation nearer the goal of God-consciousness. The entire experience has been very uplifting and certainly comforting to know your group of people are contributing to the spiritual upliftment of the community and universe.” — R.G.

* * * * *

“It was a wonderful event and first time. I liked the participation of students. Very friendly & warm feeling by all.”

* * * * *

“My experience here was very fulfilling and I plan to return as much as possible.”

* * * * *

“Inspirational — great — fantastic.” — C.

“There is a strong spiritual energy here that I felt immediately and throughout the service. The billet reading is very good and the humor involved brings it down to earth where it belongs.” — B. B.

* * * * *

“I didn’t know what to expect. A friend recommended I attend and to satisfy my curiosity I came today. I was impressed.” — A.M.W.

* * * * *

“This being my first visit to this church, left me really impressed. I am grateful that my friends invited me to come and I was cordially accepted. My reading was fantastic, it allayed a few problems I had, but now its fine. Thank you.” — G.A.

* * * * *

“I loved it.” — T. S.

REAPING THE HARVEST

continued from page 5

we choose the struggles in life when we know the path of peace?" What do we get from the struggle? Do we receive the attention and the energy of the friends and acquaintances around and about us? Do we receive their pity and their sympathy because our lot in life is such a struggle? And in so receiving their pity, their attention, and their sympathy, do we feel better in those moments? Let us be honest with ourself. We have a great struggle in life if we choose to have a great struggle in life. We have the highs and lows in life if that is what we choose.

When we accept that we always get what we really want, for we all know the truth of that—when we accept that we always get what we really want, and we are experiencing what our minds say is such a struggle in life, then we will find inside of ourself what we are getting from the struggle we are creating. Let us no longer delude ourself with blaming God for that is a false

god and that god has not brought us any good to this moment. Those are the false gods of clay feet, those are the images, the gods we have created. And when those false gods, they crumble and fall, then we begin to live the life that the infinite Divine Intelligence has designed for all forms of life. But the false gods

...when we accept that we always get what we really want, . . . then we will find inside of ourself what we are getting from the struggle we are creating.

will not crumble, and the false gods will not fall for us until we accept that all that we experience we have created. It's not someone else's fault. Someone else didn't do it to us — we did it to ourself and because we did it to ourself, we can do something better. When we truly accept that demonstrable truth, then we will start being a friend to ourself and no longer an enemy of ignorance. □

*The demands of creation are balanced
by the call of the Divine.*

—The Wise One

"the mind does not comfortably live on conceptions of distances"

Views

Our Heavenly Home

by Andrew Jackson Davis

A NATURAL HOME NOT MADE WITH HANDS

Continued from last issue—

And this great feast of figures would answer many of the questions raised by these fearfully suggestive facts. But we will not spread the table with oppressive estimates. Instead, we give you a few affirmations based upon figures already presented.

You remember the estimated and accepted distance in miles between the Pleiades and our solar system? And you recall the almost eternity of time consumed by our sun in travelling once around that remote constellation? Remembering and recalling all this (although you and I know that no human mind can *realize* the fact), you will now try to imagine another fact, that *that* inconceivable distance is one of the favorite journeys taken by many of the

brightest minds who have lived on earth. It is accomplished both by land and stream, and also by atmospheric excursions. It is, so the speak, the grand fashionable trip across the heavenly Atlantic and through the continent of the celestial Europe. And it is very frequently undertaken from very similar motives — to gratify taste, curiosity, the eternal love of newness, and, incidentally, for ends of best uses and culture. Here, we say that three thousand miles intervene between the two shores of the ocean. Time is consumed in the journey, and more time is required to write letters, and to communicate with loving friends left behind. Five hundred years are occupied in the trip of *light* between those not very remote clusters and our human
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Today's View of Past Frontiers

SPIRITUALISM IN NEW ENGLAND

Article taken from CENTENNIAL BOOK OF MODERN SPIRITUALISM IN AMERICA

The story of Spiritualism on the eastern seaboard and New England is replete with names, drama and places. And so, under the liberal constitution of the thirteen colonies with its new freedoms of speech and worship, freemen began to speak with conviction the voice of their souls. Demanding reparations for such ignominious tragedies as the burning of witches of Salem, and the slaying of thirty unbaptised babies buried in an historic cemetery in New England. (The Granary Cemetery, Boston).

Poets and bards, inclusive of Longfellow, Hawthorne and Emerson, now dared to write of spirits, personified, in place of God and Spirit only. God the monarch, old, be-whiskered and cruel, whose chief business and delight lay in creating fear, torment and travail was on his way out. Thus the last and the most powerful of mythical gods was being dethroned as the new democracy of the colonists

(the United States) made their demands of the sky too. The inspiration of a new God framed the constituents of Love and Brotherhood, kissed their consciousness and came to Earth whispering that Infinite Intelligence could cradle all in their pursuit of soul awakening.

Thus, then, came the great phenomena of the Spirit-world moving to earth. From yonder mountains and valleys of the Poughkeepsies up through New England and the last range of the Alleghenies and the foothills of Maine was manifested such mediumship as had never been recorded in any of the world's bibles. It fairly burst from and upon these Free Yankee Souls. It was as if the age old pent up love and emotion of Spiritual Beings was indeed bursting the first bud of Man's liberation so the perfume of Reason and Spiritual Truth might permeate all the souls of earth, and at last set men free. Many men and women were speaking in

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Invocation

Thank you, God, for our knowing right from wrong, good from bad. But, thank

you most of all for the right you gave us to choose between the two.

Reading

Procrastination is the greatest thief of all time, for it robs us of our divine right to peace of mind and harmony with all of life. Each time that we put off until tomorrow what we know we should be doing today, we place before us an obstruction that is so easy to build and so difficult to remove. Each procrastination guarantees that we will have to work even harder tomorrow to accomplish what we should have done today.

It is not possible to procrastinate and be in God, or goodness, for God's goodness is in the moment of now—it is flowing constantly, but we really only have the moment of now in which to experience it. Each time we procrastinate, we step aside from the natural flow of goodness in our life and build an obstruction to

that flow with our own delay. These obstructions do not go away until we finally fulfill them. For example: if we put off a job which our mind dictates we haven't the time, money, or whatever to do – then that job remains in our thoughts. Although these thoughts cannot be seen with the naked eye, they nevertheless exist as "thought forms" and they grow larger, and larger as we feed them energy with more, and more thoughts. When we eventually do the job we have delayed doing, we break this bubble of thought forms that is surrounding us, and we once again are free to experience God's goodness.

Since our procrastinations rob us of our divine right to move forward on the spiritual path, we will all eventually choose not to procrastinate.

Benediction

O God, help us to do what we have to do in the moment

of now.

TODAY'S VIEW OF PAST FRONTIERS

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tongues.

In lowly cottage, or from mansion drawing-rooms, trance mediumship was being born and Spirits were speaking to earth people saying, "We do live! There is no angry vengeful God ready to punish us for our sins. In sinning we suffer for and by them." That was the Democracy of the New Heaven. Home seances were prevalent everywhere. Newspaper men from Horace Greely of New York City to country editors from Maine were writing of the strange phenomena happenings everywhere. The new (old) art of healing was manifest as men "laid on hands" and healed the sick. The spirits of North American Indians especially came through and gave again to man their soul knowledge of the curative properties of Herb and Bark and their relationship to the human body. The state of Maine (first a part of Massachusetts) was especially known for its Spiritual healers. Most important among these were the Doctors Davis, Fitzgerald, Coulson, Emerson, Fields, Littlefield and Burgess. They became recognized by the Commonwealth for their art (and some with little or no book learning in that day) received the

degree of medicine with full rights to practice. Fitzgerald of Dexter, Maine, astounded the medical world with his trance blind-fold operations. His dexterity was so great that he was called to New York City Hospitals to operate on the most intricate and vital cases.

Many years before the National Association was born Summer colonies (Camps) in quiet retreats came into being all over New England. Camp Etna in Maine, Lake Pleasant and Onset in Massachusetts were the largest. Lake Pleasant the oldest of them all, the year 1947, celebrated its 75th year of continuous annual camp meetings. Etna now having the largest audiences (Seating 1200 in their Temple), Lakewood, Temple Heights, Niantic and Onset are all near the three-quarter century mark and hold annual convocations. It is interesting to know that such thinkers as Colonel Robert G. Ingersoll and Elbert Hubbard lectured at these camps and by their lectures contributed largely to payment of the Temple building at Lake Pleasant;—that Cora L. V. Richmond, Andrew Jackson Davis, Prof. Eastman, Dr. Peebles, Moses Hull, Harrison D. Barrett, Colville, Sprague and all the

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NEWS

and

VIEWS

by Beverly Houser*

The degree to which a person finds themselves suffering, or unhappy with their life, is directly related to some form of attachment.* When we identify with another person, place, thing, or ideal and then this person, place, thing, or ideal changes, or the "cord is cut," so to speak, we experience fear, anger, rejection and unhappiness. *The Living Light* teaches, "He who attaches to the gain guarantees the loss, for he has denied his divinity."

The following are examples of suffering caused by attachments to life situations that are inherently subject to change: an aging athlete attached to vigor and strength; an aging woman attached to her beauty; and parents attached to children who grow up. Each change in the attachment produces a crisis situation, a partial psychologic death. Frantic clinging to the old identity is to no avail — only a "rebirth" to a new and higher state of being is a solution. The way to do this is to "change your lens" and look

at the world as if it's all you — each person you encounter being a reflection of you. Then, when you encounter someone who upsets you, look at the specific trait that is upsetting you and ask yourself, "Is this trait something I don't like about myself?" "What we cannot tolerate in another, we have not educated in ourselves." (*The Living Light*) Likewise, when we see in another a trait that impresses us favorably, we should look to see that trait in ourself. Thus, in each encounter we should look for the lesson and understand we are reacting to a part of ourselves. "A wise man chooses wisely that with which he will identify, for that is what he will become." (*The Living Light*)

This does not mean that we should not have attachments, only that we should be willing to let them go. For by being unattached to persons, places, things, and ideals, we have a greater appreciation for them. We are then not afraid of their loss or of being rejected by them—we are free, available to give all of ourselves to the other person, place, or thing. We are then truly expressing our divinity, or God.

*The New American Medicine Show, Dr. Irving Oyle, *New Realities*, Vol. II, No. 6. □

AUTUMN

This is the time when the sun slants low,
Throwing objects in relief,
Their lengthened shadows rooting them
Firmly upon the ground
For awhile
Only last summer were the shadows small,
The objects not so sharp,
The sky above, in front, behind, and all around them.
So did my soul
This earth-season
Wander from a vast blue,
To root a shadow squarely
And watch it shorten
Until it returned home again.

—Howard Lazar

THE RIVER

On the river of life
We flow along
With a song from afar
Guiding us to a star;
But the river is filled
With many a crag,
Many a boulder
To be dashed upon.
Smooth currents and rapids
Little eddies and falls,
We meet on the river of life,
Somehow we succumb to them all,
Until we finally view,
Until we discover it's true,
That the river is running inside —
Inside of you.

—Beverly Houser

Ahrinziman sends his faithless Zuleika to solitary imprisonment.

The Strange Story
of

by Anita Silvani

AHRINZIMAN

CHAPTER XXVIII

MY WIFE

Continued from last issue—

When I returned to my apartments I found Al Zulid awaiting me, with the news that Queen Artemisia had fled during the night from the Palace.

“It is perhaps as well that she hath done so,” said he, “since we could not have retained her as a prisoner without raising around us a hornet’s nest of her powerful kindred, who would be only too glad of a pretext to attack us. As it is they have no excuse for doing so, and so soon as thou art securely seated upon the throne of Persia we shall have ample opportunity of avenging upon Artemisia our mutual wrongs, and of humbling even to the dust this proud Queen. First grasp with a firm hand the regal power and all else will follow.”

“Doubtless it is even as

thou dost say, Al Zulid, but, Oh! friend, to one whose wrongs burn the heart as do mine, it is hard to wait, even for an hour, ere I may satiate my thirst for vengeance. Upon Artemisia we may yet avenge ourselves, but can aught restore to me the happiness which I have lost forever? Can anyone give back to me my wife, in her innocence and purity?”

“Art thou so sure, Ahrinziman, that she was indeed innocent in thought, as well as in fact, ere Artemisia and her son tempted her to fall? Methinks that virtue must be of a poor quality which yields to the first assault, and that love but a base counterfeit which fades before the glitter of a King’s crown. For thee it is a bitter awakening from thine illusion, but if Zuleika had no true love for thee doth it matter so much whose hand hath drawn

THE STRANGE STORY OF AHRINZIMAN

aside the veil from her real nature? Think not that I fail in sympathy wth thee because I speak thus, or that I know not how sore thy heart doth feel, how empty is this hour of thy triumph, since she who should have been the chief sharer of its pride hath proved so faithless. I would but arouse thee from dwelling upon the past,

which thou canst not alter, and bid thee turn to that future which is yet thine own, and which thou canst shape to compensate thee at least in part, for the disappointment of thine affection. Let Persia henceforth be thy mistress, and the prosperity of thy people thy chief thought."

CHAPTER XXIX — ARTEMISIA AND AHMED

In sending Zuleika to the fortress in which I intended she should pass her days, I allowed her, as a special favour, to take with her the faithful negro woman who had nursed her as an infant, and who ever showed a devotion to her mistress which was worthy of a more grateful object. It was this woman who had helped Zuleika to remove the dead body of King Selim from her chamber, and who possessed more of Zuleika's confidence than any other person. This slave, whose name was Bamba, soon contrived to ingratiate herself into the favor of the humbler guards at the fortress, and was allowed to pass in and out with comparative freedom, a circumstance which inspired Zuleika with a plan for making her escape.

To one like my discarded

wife the solitary imprisonment to which she was condemned was almost as terrible a thing as death itself. To feel her youth and her beauty withering away between four gloomy walls; to have no companion but a humble slave; no fine dresses, no costly jewels to wear, no glittering baubles to toy with, no pretty things to surround her, no one to pay her homage, none to envy or to flatter; this was indeed a bitter fate, and the feelings of the vain, selfish, frivolous beauty towards me were full of the most intense hate. For was it not I who had sent her to this awful prison? My scorn and contempt when I had spurned her from me with my foot had galled and wounded her vanity as my love had never been able to touch her heart. My bitter words rankled in her mind, though my words
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Dictionary of

The Living Light Philosophy



A *ttachment* is uncontrolled desire.

E *go* — The ego is the culmination of all tapes.

D *esire* is Divine Expression. Need is man's possession.

F *ear* is the brain's control of the soul; faith is the beauty of the soul's expression.

D *ivine Time* — There is no time in space and in truth and so when we speak of Divine Time, what we are doing is releasing it to what is known as Divine Priority. Divine Time would be the fulfillment of the priorities which you and you alone have established inside your own inner mind. Divine Time is under Divine Wisdom and Divine Grace.

P *rayer* is the application of bowing the self-will to the Divine Will.

S *elf-pity* is an effect which reveals the transgression of man's will over the Divine Law of Total Consideration.

T *ransformation* is the miracle of acceptance.

THE STRANGE STORY OF AHRINZIMAN

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of fond endearment had made but little impression. The dim sense she had of the truth in my angry speech stabbed her to the quick, disturbing that good opinion of herself which she had ever cherished, and shaking her perfect faith in her own amiability, her own beauty, her own worth. Anything she had done she had fully justified to herself in her own mind, and my out-spoken words she regarded as a deadly insult to her self-respect, and an outrage upon her self-love which was unpardonable. I had despised her. I had rejected her attempts at a reconciliation. I had heaped contempt and injury upon her, and for me she felt a vehemence of petty spite which for the first time in her life brought her to the verge of feeling a strong, passionate emotion. At last her tepid, selfish nature was roused into some throb of hot anger, some sense of the strength of the passions which can stir the human heart, and next to her desire for freedom was the desire to revenge upon me what she was pleased to call her wrongs.

As day after day passed on, and the weary weeks changed into months as weary, she paced to and fro in her prison like a pantheress in her

cage, planning how to get free. At last the ease with which Bamba could enter and leave the fortress suggested a scheme to her mind. Gold and jewelry she had none. Everything of value which might have served to bribe her guards to help her had been taken away. Friends she had none, save this one poor slave, yet in her devotion Zuleika possessed a treasure more potent than any gold, more valuable than any jewels. If Zuleika sighed for freedom Bamba would hesitate at nothing to procure it, did she but know how to set to work, and when Zuleika called her to her and told her of a plan, Bamba acquiesced at once.

"See now, good Bamba," said Zuleika, "it is now four terrible months that we have endured the life of this prison. It might well be four years; to me it seems an eternity. I can support this life no longer. For so desperate a case we must try a desperate remedy.

"As for thee, thou must find means to reach Queen Artemisia. I have no money to give thee, so thou must even beg thy way. If thou art missed I shall pretend to great concern for thee; I shall show great anger, and say thou, even though, hast deserted me in my captivity. I shall ask daily
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Were the Jews the chosen and favorite people of God?

THE
P E N E T R A L I A

BEING HARMONIAL ANSWERS TO IMPORTANT QUESTIONS

Continued from last issue--

By Andrew Jackson Davis

QUESTIONS ON THE MARTYRDOM OF JESUS

What testimony can you adduce to support this assertion?

The testimony of Isaiah, in reference to that people, is very much in point. He affirms them to be—"A sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters." In another place, he says: "Thy princes are rebellious and the companions of thieves. Every one loveth gifts and followeth after rewards. They judge not the fatherless, neither does the cause of the widow come unto them." Such is Isaiah's testimony in reference to that people, the ancient Jews; an enslaved race which the Church believes to have been especially raised up by Deity; that he might openly manifest his preference, and prepare the way for a tragical system of

salvation! He has given us yet another testimony concerning them—"For every one is a hypocrite and evil-doer; and every mouth speaketh folly." It would be difficult to find in any class of people more corruption. Isaiah further says—"They have erred; through wine, through strong drink; they are out of the way. *The priest and prophet have erred through strong drink. They are swallowed up of wine. They err in their vision; they stumble in their judgment; all their tables are full of vomit and filthiness, so that there is no place clean.*" Such, I repeat, is Isaiah's testimony in regard to the people which (as the Churches believe) God raised up for his special purposes; a peculiar tribe of semi-religious individuals, not so good as many contemporary races.

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THE STRANGE STORY OF AHRINZIMAN

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for thee, and weary them with my importunities for news, that they may not suspect that I have sent thee from me. If Artemisia will help, let her give thee gold, for a golden key will open even a prison door, be it well applied. And surely the Queen will help to free me when thou dost tell her of all that I will do, all that I can tell."

Bamba prostrated herself at Zuleika's feet, and kissing them, vowed that if it was possible for one poor slave to move the heart of Artemisia, Zuleika should have the chance of freedom. Then, after a few more directions from her mistress, set forth upon her long pilgrimage.

With infinite labor and difficulty the poor faithful woman found out the Queen, who had taken refuge with some of her kinsfolk, and who had been joined by Prince Ahmed, with whom she made

common cause against me.

Very eagerly did she listen to the tale told her by poor Bamba, and after a little consideration as to the best means of helping Zuleika, she sent a eunuch of her court with a large amount of money to accompany Bamba, and help her to effect Zuleika's deliverance.

Having given orders that they should bribe liberally those who kept the prisoner, she also sent word to Prince Ahmed, who happened to be at the time absent from the Palace, bidding him to go and see what assistance he could render, and how swiftly he could bring Zuleika to the Queen.

"Help this woman," said she, "by all means in thy power, for in so doing thou wilt help both thyself and me. Through this woman's aid I trust to be avenged upon the man who hath robbed me of a son, and thee of a Kingdom."

CHAPTER XXX — THE ESCAPE OF ZULEIKA

It was a hot, sultry day. The sun poured down its burning rays upon the wide stretch of sandy plain. The scorching dust blistered the skin, and the fierce glare from the white sand blinded the eyes of the weary travellers who struggled

painfully across the arid wilderness, known as the Great Salt Desert. The wretched camels they bestrode seemed scarce able to drag their limbs another pace, while the terrible thirst which consumed alike the poor animals

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A Guide to Mediumship

and psychical unfoldment

E. W. & M. H. Wallis

CHAPTER V.

PRACTICAL ADVICE TO SENSITIVES —CONTINUED

Continued from last issue—

Mr. W. T. Stead says: 'I hold my pen in the ordinary way, but when the writing is beginning I do not rest my wrist or arm upon the paper, so as to avoid the friction and to give the influence, whatever it may be, more complete control of the pen. At first the pen is apt to wander into mere scrawling, but after a time it writes legibly. Unlike many automatic writers who write as well blindfolded as when they read what they write as they are writing it, I can never write so well as when I see the words as they come. There is danger in this, which is most clearly illustrated when my hand writes verse—especially rhymed verse—for the last word in each line suggests to my conscious mind a possible rhyme for the ending of the following line; this rouses up

my mind, my own ideas get mixed with those of the communicating Intelligence, and confusion is the result.'

Inspirational or 'impressions' writing is frequently mistaken for that which is more purely passive or 'automatic.' The sensitive experiences a strong impulse to write, but does not receive any clear or consecutive train of thought. He sets down one word, and then others follow as fast as he can indite them, but he must begin to write before the complete sentence is given to him. In other cases the thoughts flow into his consciousness faster than his pen can record them; but in the truly 'automatic' form of communication the mind of the sensitive is not consciously affected. He can read and think about other and entirely different subjects, and need take no more interest in the

(continued page 28)

THE STRANGE STORY OF AHRINZIMAN

continued from page 19

and their riders, was rendered the more unbearable by the sight on the horizon of a small clump of date trees, which marked the presence of one of the few wells of that almost waterless region; a well which neither camels nor travellers seemed destined ever to reach.

Two of these unfortunate people were women, the third was a Nubian slave, one of those useful men who are found in attendance upon the harems of the East.

As one of the wretched camels sank in a dying condition upon the hot sand, the woman who had been mounted upon it extricated herself from the poor animal, exclaiming in a fretful tone to the slave who hurried to her assistance: "Trouble not about me, it is vain to hope that we can escape from this horrible desert. And after all what doth it signify to any where the bones of the unfortunate Zuleika rest. I can struggle no more, and like this wretched camel, which might surely have struggled yet a little further, I must even lay me down upon the sand and die." She gave an impatient kick with her foot to the luckless camel whose failure at such a time inspired her, not with pity for its sufferings, but annoyance

and disappointment for herself; and then, with more vigor than is usually shown by one at the point of death, she walked a few paces away and threw herself upon the ground. The other woman, who was no other than Zuleika's faithful slave Bamba, had by this time also dismounted and with a solicitude akin to that of some faithful dog strove to shield her mistress from the fierce rays of the sun with her own body, while the man, after a short conference, set forth alone to seek for water at the distant well.

Hours passed ere the man returned, and during that weary time Zuleika sank from a state of fretful complaining into a semi-unconsciousness between sleep and utter exhaustion, the poor woman beside her being also overcome. At last the sun sank, and the short twilight gave place to the darkness and coolness of night. Then the stars came forth and the moon rose, and by its light the dark forms of several vultures could be discerned hovering near the dying women, and descending upon the carcass of the dead camel, making night more terrible than the day with their hoarse cries, and filling the heart of the half conscious Zuleika with dread and horror.

(continued next issue)

"judge by general principles; not by the imperfections of society"

Discourses

from

The Spirit World

Dictated by Stephen Olin through Rev. R. P. Wilson, 1853

DISCOURSE V.

THE KINGDOM OF HEAVEN ON EARTH

Continued from last issue—

As in chemical compounds, an effervescence often occurs until an equilibrium is obtained, so with human society. In this, the lowest elements of man's nature have been in operation, and gradually the unfolding process of development will *ultimate* the great body of humanity into a state of comparative happiness, even on earth.

A second reason for the conclusion that earth will yet be a paradise (though it never yet has been one), may be derived from the fact that the efficient energy of the Universal Governor constantly operates according to fixed laws of universal harmony. And as the divine element moves with irresistible power and attracting influence in all departments of

his vast universe, it may be settled as a truth that admits of no doubt, "that in the dispensation of the fullness of times," he will restore all things "unto himself."

The inhabitants of earth may look forward with joyful assurance that the time is approaching when heaven shall be manifest on earth in the glorious harmonies that will everywhere greet the eye and cheer the heart. As certain as the revolutions of time move forward, so surely will the divine glory be visibly displayed, and all nations shall behold and enjoy the blessedness of the celestial illumination. Such being the future and happy result that awaits the earth and its inhabitants, how important, fellow-immortal, is your duty to

DISCOURSES FROM THE THE SPIRIT WORLD

hasten on the grand consummation! Arise from your inactivity and dullness, and move forward in obedience to the laws of your being. Let no excuse prevent the utmost development of your whole nature! Exercise all the powers of your mind and body, with reference to the harmonial unfolding of yourself. Do what you can to assist others in the great work of spiritual and physical development. Learn

from the volume of inspiration in the universe without, and let your spirit look within, for still higher manifestations and more refined enjoyments. Then shall you prove to your own consciousness, and to surrounding witnesses, the sublime truth that it is possible to do the will of the Father on earth, as it is done in heaven, and thus shall all become elevated until earth shall truly be the Portal to the Skies!

DISCOURSE VI

SPIRITUAL DELIVERANCE

"For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now."—Paul

Various opinions are entertained with reference to the subject included in the above quotation from the writings of Paul, a distinguished Christian reformer who flourished in the first century of the Christian era. As the light of superior wisdom now illuminates my mind, I can see the truth contained in the above extract. The subject here alluded to being one of great practical

importance to mankind, I shall present the truth as now beheld, unclouded by error and unobscured by the mists of ignorance and superstitious credulity. The human physical form has long been cherished as the idol of mankind. Religious reverence has in all ages been conferred upon human statutes, which were supposed to be endowed with divine power and wisdom.

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TODAY'S VIEW OF PAST FRONTIERS

continued from page 11

early trail blazers spoke in these New England Camps. Ten thousand people on the grounds on Sundays was a record that no other religious camps could vie with. Special Sunday trains from Boston and other large cities to these camps brought ever more strangers searching for this larger truth. After 1893 came the inception of local churches and Spiritualism became truly a part of American culture.

Upon the heels of this generation came the marvelous mediumship of Elizabeth Harlow (Goetz) and Mary Scanlon (May Pepper Vanderbilt), two factory girls who in their earliest teens were entranced. Mrs. Goetz, to become the greatest woman orator and thinker of her day, to be heard throughout this country and abroad, and Mrs. Vanderbilt the greatest woman test-medium, appearing before crowned heads of Europe and throughout America.

Boston became well known in the movement, important because Andrew Jackson Davis spent much of his life and wrote much there. Boston produced the world's greatest Lyceumist and Lyceum under Maggie Fulsom Butler. Here for many years she held her annual Lyceum

May Festival of Song, Dance and the Arts in gigantic Mechanics Hall. Her young people numbered into the hundreds and her audiences in the thousands. She was assisted by the best dancing, voice and art teachers in Boston and vicinity and some of her early pupils became outstanding stars of Concert, Light Opera and Musical Comedy to gladden the hearts of many. She more nearly than any one caught the vision that was A.J. Davis Lyceum inspiration and exemplified it on the earth plane. The names of C. Fanny Allyn, Frederick Wiggin, George Cutter, Wellman C. Whitney, Isobell Bradley, Maude Torrey, Fred Nicholson, Minnie Meserve Soul, and a host of others were those who carried the torch after the first great period of enlightenment.

It is note-worthy that Harrison D. Barrett, orator and author, educated for the clergy, became the first president of The National Spiritualist Association of America, and that he was born in "The Happy Land of Canaan" in Maine. He created the substance of our first three declarations of principles in a court room while defending a medium accused of witchcraft, giving these as the tenants of her religion to the

(continued page 38)



DIVINE HEALING PRAYER

I accept that the Divine Healing Power
Is removing all obstructions
From my mind and body
And is restoring me to perfect
Health, wealth and happiness.
My heart is filled with gratitude
For the Divine Law of Acceptance
That is healing both present and absent ones
Who are in need of help.
Peace, the power that healeth,
Is guiding my thoughts, acts and deeds,
As God and I go hand in hand
Living a life of joyful abundance.



VIEWS OF OUR HEAVENLY HOME

continued from page 8

then, is the length of time required by leisurely or industrious artists, astronomers, florists, geologists, investigators of all branches, theologians, poets, magicians, lovers of nature, conjugal lovers, missionaries, teachers of every religion, and the leading minds of every country and government — yea, how much time (how much of eternity!) do such persons and such mentalities require to make a single journey through some of the distant mansions of the Father's infinite temple?

“But,” you exclaim, “does a spirit require space to exist in? And time to go from place to place?” Absolutely, yes! “Thoughts” concerning a subject may be said to be inconceivably rapid. But this is not true; for they take time, and the very seconds thereof can be and have been correctly numbered. But a spirit is not a thought. Spirit is not an idea. Spirit is the nucleus of a man, or of a woman — a personal, bodily, substantial existence, and like every other body, space is indispensable to its presence, and time is required for its movement from one place to another. What men term Attraction and Repulsion, Gravitation, etc. are but the

names of specific motions in what is called “matter;” so the term Spirit is but the name of an invisible “substance,” the nucleus for the organization of less refined elements about it, poised upon the pivotal will-power, and thus becomes an individual as natural and as human after death as we are after birth. (In other connections I have given other answers to some of those questions, but none that is inconsistent with the foregoing.)

Let us digress for a few moments, just here, to fix with immense emphasis, if such an effect upon your judgment be possible, that in these chapters language is used, for the most part, with its fullest and most definite significance.

When I say that the interval between our sun and the star-cluster Pleiades is “inconceivable,” that is exactly what is meant. No intellect can possibly contain the stupendous fact as a realization; although it may be computed accurately, and presented in figures. This denial of your incapacity may shock your pride, but it will enlarge and strengthen your candor; and it may give you some correct impressions concerning what is meant by the terms “eternal progression.”

(continued next issue)

Spiritual Healing

*by Britt Toquinto**

Peace is the power that can heal you and free you in any situation. It may seem difficult at times to feel at peace when seemingly you are bombarded with "outside" forces of anger, etc. In truth, your peace can never be taken away from you except if you let those "outside" forces get hold of you and your emotions start playing tricks on you.

True, things or places that you are attached to have more power over you because you are a part of them. We are trying to be with a thing but not a part of the thing and look at things objectively.

Take, for example, the cat. The cat can sit for hours and just watch the world go by and be totally at peace. The ant that crawls on the ground busy carrying her load to her nest over-comes any obstacles coming her way by walking over it. The tree, standing tall and erect, reaches to the sky for the light. The flower turns her face to the sun, all in perfect harmony and peace.

We have so much to learn from nature if we would only bow our egos to the humble nature and four-legged creatures. Have peace in your heart and you will find peace all around you. □

*A man of common sense sees the slave of satisfaction
and finds freedom in God.*

The Wise One

A GUIDE TO MEDIUMSHIP

continued from page 20

work than he would if his hand did not belong to him, or than if a spirit laid hold of and guided the pencil. Some mediums who write automatically have to be mentally quiet; they find that if the mind is preoccupied the hand will not write, although, even in such cases, it frequently happens that the amanuensis is ignorant of the communication until he reads it afterwards.

Mr. J. A. White, an intelligent trance and clairvoyant medium, says: 'There is a great tendency, particularly in cases of automatic writing, to do too much of it. No sooner do some people find that the pencil will move than they spend all their spare time in this fascinating pursuit, which, in their undeveloped state, I believe to be a dangerous and unwise practice. They are apt to exclaim, when any question arises during the day: "Let us see what the spirits have to say." This, carried to extremes

leads to one thing, and one thing only — obsession. I believe in fixing a time, and, unless in exceptional cases, refusing to sit at any other. Of course I am speaking of mediumship while it is in the budding stage. A developed medium can judge for himself, and knows from experience how far to go. It is a favorite trick of a certain class of spirits when they find they have a sensitive who can "feel" them, to give them that pricking sensation in the arm which denotes their presence. "So-and-so want to write," and away rushes the medium for the pencil, and sits down. This I do not believe in. I have seen far more harm than good come from it. The proper way to develop, in my opinion, is to sit at home in a small, carefully-selected circle, two or three times a week, at stated hours, and with a competent conductor who knows what he is doing.'

(continued next issue)

*When students become dependent upon crutches to walk,
teachers have failed in act or talk.*

—The Wise One

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A WANDERER IN THE SPIRIT LANDS

continued from page 4
where you can do more good."

* * * * *

After leaving the Forest of Desolation we had not gone far upon our road when to my joy I saw my friend Hassein approaching. Mindful, however of Ahrinziman's warning I gave him the sign agreed upon and received the countersign in return. He had come, he said, with a message from my father and from my beloved who had sent me what were indeed sweet words of love and encouragement. Hassein told me that my mission would now lie amongst those great masses of spirits whose evil propensities were equalled only by their intellectual powers, and their ingenuity in works of evil. "They are those," said he, "who were rulers of men and kings of intellect in all branches, but who have perverted and abused the powers with which they were endowed till they have made of them a curse and not a blessing. With most of them you will have to guard yourself at all points against the allurements they will hold out to tempt you, and the treachery of every kind they will practice on yourself. Yet amongst them there are a few

whom you are sent to succor and whom your own instinct and events will point out as those to whom your words will be welcome and your aid valuable. I shall not in all probability bring you messages again, but some other may be sent to do so, and you must, above all things and before all things, remember to distrust any who come to you and cannot give the sign and symbol I have given. You are now in reality about to invade the enemies' camp, and you will find that your errand is known to them and resented, whatever it may suit them to pretend. Beware, then, of all their false promises, and when they seem most friendly distrust them most."

I promised to remember and heed his warning, and he added that it was necessary I should part for a time from my faithful companion, the pirate, as he could not safely accompany me in those scenes to which my path would now lead, but he promised he would place him under the care of one who could and would help him to leave that dark country soon.

After giving him loving and hopeful messages to my beloved and my father, which he promised to deliver to them, we parted, and I set forth in
(continued page 32)

Serenity Students

*by Howard Lazar**

Two of our greatest difficulties is learning to ask and learning to wait for an answer. They are difficult tasks because both require the bowing of pride.

In our asking, we have to admit that there is an Intelligence greater than ours. In our waiting, we must learn that nature does not respond favorably to demands. It is in our waiting that we find answers supplied in universal terms — understood easily by all, and, then again, understood not at all by some. If we find difficulty in deciphering truth, it is not the fault of the universal neutral Intelligence. It is due to our “computer” of limited vision and vocabulary,

called ego.

If the “computer” decides it has waited too long for an answer, it is time to “re-program” so that the answer can be received. For there is always an answer. The law never fails to return an answer to every thought, word, act, or deed.

We all eventually learn the “re-programming” process. Another term for it is “maturity.” It involves replacing mental boundaries, distinctions, restrictions, categories, prejudices and preferences, with an acceptance of wholeness, goodness, rhythm, motion, current, neutrality, infinity. □

*Editor's Note — The SENTINEL extends its appreciation to the many students of the Serenity concept of Spiritualism who contribute their articles to this magazine, sharing their understanding with our readers. Student articles are recognized by an asterisk.**

A WANDERER IN THE SPIRIT LANDS

continued from page 30

the direction pointed out,
greatly cheered and comforted

by the good news and loving
messages I had received.

CHAPTER XXII. — AMUSEMENTS IN A GREAT CITY OF HELL

I had proceeded but a short distance when I saw Faithful Friend sitting by the wayside, evidently waiting for me. I was truly glad to see him again and to have further guidance from him. We greeted one another with much cordiality. He was now, he said, appointed to accompany me during a part of my present journey, and he told me of many strange circumstances which had befallen him and which I am sure would prove very interesting, but as they do not properly belong to my own Wanderings I will not give any account of them here.

Faithful Friend took me to a tall tower, from the top of which we could see all over the city we were about to visit—this view of it beforehand being, he said, likely to prove both useful and interesting to me. We were, as I have said, surrounded always by this dark midnight sky and heavy smoky atmosphere somewhat like a black fog yet different and not quite so dense since it was possible to see through it. Here and there this darkness was lighted up in

some places by the strange phosphorescent light I have described, and elsewhere by the lurid flames kindled from the fierce passions of the spiritual inhabitants.

When we had climbed to the top of the tall tower, which appeared to be built of black rocks, we saw lying below us a wide stretch of dark country. Heavy night clouds hung upon the horizon, and near to us lay the great city, a strange mixture of magnificence and ruin, such as characterized all the cities I saw in this dark land. A treeless blackened waste surrounded it and great masses of dark blood-tinged vapor hung brooding over this great city of sorrow and crime. Mighty castles, lofty palaces, handsome buildings, all stamped with ruin and decay — all bleared and blotched with the stains of the sinful lives lived within them. Crumbling into decay, yet held together by the magnetism of their spiritual occupants—the links to their earthly lives holding them in place, and would crumble into decay whenever the soul's

(continued page 34)

In Our Thoughts

Bon-Bon	Elizabeth Kubat
Brother	Lucas Family
Bubba	Sam Martin
Vera Cavender	Erick Othberg
Matthew Erony	Grace Overmeyer
Peter E. Fink	Peachy
Francis M. Gelardi, Jr.	Punkey Dew
Isa Goodwin	Shelieka
Kathleen Graves	Snowflake
Scott Graves	Sunshine
Hansen Family	Tiny
Richard Hinde	Britta Uppstrom
Jonquil	Esther Yavneh
Kitty	

To send a helpful thought of joy and light to those you love who have passed to the higher life, list their names in this column. Donation of one dollar per name is requested.

A WANDERER IN THE SPIRIT LANDS

continued from page 32

repentance should sever those links and suffer it to wander free; crumble into decay, however, only to be reconstructed by another sinful soul in the shape into which his earthly life of pleasure should form it. Here there was a palace — there beside it a hovel. Even as the lives and ambitions of the indwelling spirits had been interwoven and blended on earth so were their dwellings constructed here side by side.

Have you ever thought, ye who dwell yet on earth, how the associates of your earthly lives may become those of your spiritual? How the ties of magnetism which are formed on earth may link your spirits and your fates together in the spirit land so that you can only with great difficulty and much suffering sever them? Thus I saw in these buildings before me the proud patrician's palace, built of his ambitions and disfigured by his crimes, joined to the humble abodes of his slaves and his parasites and panderers of earth which had been as surely formed by their desires and disfigured by their crimes, and between which and his palace there were the same links of spiritual magnetism as between himself and those who had been the sharers and

instruments of his evil ambitions. He was no more able to free himself from them and their importunities than they were able to free themselves from his tyranny, till a higher and purer desire should awaken in the souls of one set or the other of them and thus raise them above their present level. So it was that they still repeated over again their lives of earth in hideous mockery of the past, impelled thereto by that past itself, their memories presenting to them over and over again as in a moving panorama their past acts and the actors, so that by no plunge into wild excess in that dark land could they escape the grinding of memory's millstones, till at length the last lust of sin and wickedness should be ground out of their souls.

Over this great spiritual city of past earth lives hung, as I have said, patches of light of a dim misty appearance like faintly luminous smoke, steel grey in color. This, I was told, was the light thrown off from the powerful intellects of the inhabitants whose souls were degraded but not undeveloped, and whose intellects were of a high order but devoted to base things, so that the true soul light was wanting and this strange reflection of its

(continued page 36)



Children's Corner



I'm in the big me when I think I'm going to have to say my affirmation. When I don't understand I'm in the little me and I like the church and the church takes care of me when I'm in the little me.

Michael Field, Age 9

United Effort

If you want to tell the truth, first you have to be truthful to yourself before you can be truthful to anyone else.

Jaye Chillas, Age 14

Just the other day I was trying to put the engine back in my motorcycle, but I couldn't. I spent a few hours trying but I did not accomplish anything. I did not accomplish anything because I was frustrated. The next day before I tried I said the healing prayer and in five minutes I had it in.

Jon Chillas, Age 13

United Effort

I will never be alone because I can always call one of my friends up and ask them to come over and pray with me. Then God will be with us and that will make three. That's why I will never be alone.

Stacey McKenzie, Age 8

I teased my brother and he pushed me so that I lost my tooth. I set a negative law into motion and it came back to me. I was able to eat corn on the cob that night because my tooth was gone and not loose so there was some good in what happened to me.

Ryan Ream, Age 6

If you pray a lot you get a lot farther in life. Especially if you pray to God. When you pray to God he helps you. Like if you had some kind of condition he can help you.

Lisa Toquinto, Age 11

In keeping with Serenity's policy to encourage expression by all its students, this column contains the unedited articles submitted by the children attending our children's philosophy classes.—Editor

A WANDERER IN THE SPIRIT LANDS

continued from page 34

intellectual powers alone remained. In other parts of the city the atmosphere itself seemed on fire. Flames hung in the air and flickered from place to place, like ghostly fires whose fuel has turned to ashes ere the flames have burned out, and as the floating phantom flames were swept to and fro by the currents of the air I saw groups of dark spirits passing up and down the streets heedless, or perhaps unconscious, of these spectral flames that were thrown into the atmosphere by themselves, and were created by their own fierce passions which hung around them as spiritual flames.

As I looked and gazed upon this strange city of dead and ruined souls, a strange wave of feeling swept over me, for in its crumbling walls, its disused buildings, I could trace a resemblance to the one city on earth with which I was most familiar and which was dear to my heart since I had been one of her sons, and I called aloud to my companion to ask what this meant — what was this vision I beheld before me. Was it the past or the future or the present of my beloved city?

He answered, "It is all three. There before you now are the buildings and the spirits of its past — such, that is, as have been evil — and there among them are buildings half finished, which those who are dwelling there now are forming for themselves; and as these dwellings of the past are, so shall these half finished buildings be in the days to come when each who builds now shall have completed his or her lifework of sin and oppression. Behold and look upon it well, and then go back to earth a messenger of warning to sound in the ears of your countrymen the doom that awaits so many. If thy voice shall echo in even one heart and arrest the building of but one of these unfinished houses, you shall have done well and your visit here would be worth all that it may cost you. Yet that is not the only reason for your coming. For you and me, oh! my friend, there is work even in this city; there are souls whom we can save from their darkened lives, who will go back to earth and with trumpet tongues proclaim in the ears of men the horrors of the retribution they have known, and from which they would save others.

(continued next issue)

Beginning with this issue, we bring you the serialization of—

Ghost Land

or

RESEARCHES INTO THE MYSTERIES OF OCCULTISM

Translated and Edited by Emma Hardinge Britten, 1897

AUTHOR'S PREFACE

Before the subjoined papers are submitted to the critical reader, the author desires most emphatically to protest against their being ranked in the same category of literature as his recently published volume on "Art Magic."

The autobiographical sketches now presented to the public were written, or rather collated from private memoranda, some four years since, at the earnest request of Mrs. Emma Hardinge Britten, and that with the simple design of contributing such a series of magazine papers to her admirable periodical, "The Western Star," as would be in harmony with its general tone and design.

When it is remembered that these papers are only off-hand sketches of a fateful life, in which striking illustrations of the spiritual philosophy may be found in a less stately

guise than abstract essays, and that at most they are only to be considered as magazine sketches, the author trusts that his work will be held exempt from that severity of critical analysis which he would have courted for "Art Magic" had it been placed before the world under similar circumstances.

The only claim that the author can advance for the present work is that of strict veracity. Although the same reasons that induced him to withhold his name when it was first produced prevail with him today, all the incidents narrated have been faithfully set down with the strictest regard to truth as far as the present volume carries the history forward.

To the author himself the details of his life convey in retrospection the most important lessons, but their value to

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FABLES for young and old

THE LION & THE FOUR BULLS

Four Bulls who were very good friends would always stay together when they were feeding.

There was a Lion who used to watch them every day and it made him furious to see them always together. He knew that he could kill and eat any single one of them if he could catch him alone, but he also knew that the four of them together could beat him. So he just watched and grew angrier and angrier every day.

Then the Lion had an idea.

He started whispers and rumors about the Bulls, how one of them had said so and so about the other behind his

back and things like that, until the Bulls grew cooler and cooler toward each other. And before very long they weren't even speaking to each other, and each went to a different part of the pasture to feed.

Well, that was exactly what the Lion wanted them to do and before very many days had passed the Lion had four good Bulls for dinner — one at a time.

The Point: It is necessary to point out that there are two points to this fable:

We should always remember that we are stronger if we work together — and —

Gossip causes trouble.

TODAY'S VIEWS OF PAST FRONTIERS

continued from page 24

Judge, thus winning her case and thereby establishing the foundation of International Spiritualism. These articles were perfected and added to at the first N.S.A. Convention in Chicago. A National Pilgrimage is now held annual-
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ly to his birth and last resting place in Canaan, Maine. A stone was erected in the town to commemorate his work, and the work of our early pioneers.

(Article written by C. Harrison Engel — National Missionary)

The Living Light



This book contains the fundamentals of THE LIVING LIGHT philosophy, a demonstrable spiritual psychology based on the wisdom gleaned through centuries of experiences by the spirit teacher who is known simply as The Old Man. This highly illumined soul shares with us his understanding of the universal laws of life, which applied, enable us to consciously control our everyday living experiences.

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Were the Jews more susceptible of spiritual influx than other oriental tribes?

Whatever may have been the opinions of the early Christians (who were mainly converts from the Jews), in regard to this nation, I have at present no positive perception; and yet, I get an impression that they were more susceptible to spiritual intercourse than many about them, except the devoted seers and poets of Asia. They had all kinds and degrees of impressions, except the impressions of pure wisdom. Every one which came bolting into the soul, so to speak, the recipient called a "thus saith the Lord;" and if the prophet made a mistake, he said — "It is not I but the Lord that deceiveth." No prophet or medium could admit that he had made a mistake. It was said — "The Lord said unto Moses or Aaron." Intelligent men would say, today, that some agents or spirits have erred. Men can speak now from the era of more light. The Jews seemed to be a race of mediums, fortunetellers, sooth-sayers, etc.; especially certain persons among them, as Moses and his most active agents. How strong and deep was his impression to leave Egyptian

bondage; to go forth; to bring out the people; to start a new system of government; and to establish, out of the best of the old, a new religion.

Was not this marvellous proceeding of Moses the execution of a providential arrangement?

No; there was nothing supernatural in his proceedings. Moses was educated at the very centre of education; at Pharaoh's house; had the advantage of all the lore of Egypt; was a recipient of the civilization which clustered about the discipline of a powerful king. It was not wonderful, therefore, that he was intellectually enabled and morally qualified to form a system of religion called "The Ten Commandments," and a theocratic government full of barbarism and tyranny. It is not at all wonderful, that, being a medium as hundreds now are, a voice came to him out of the cloud—"Thus saith the Lord; Go forth, and do this and that." It is precisely in accord with our experience; only we have more than he had; and with a rational philosophy to explain, we say that the Lord is not addressing us; but, on the contrary and more beautiful, that it is some friend, some spirit, some angel.

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the world is entirely dependent upon their actuality. As a mere tale of fiction far more interesting subjects could doubtless have been found in any sensational novel or newspaper romance; but if the narratives herein detailed faithfully represent the mystic action of mind upon mind, the fearful phenomenon of obsession, the possibility of an actual life transfer, and the interposition of beings in human affairs whose existence supplies the missing link which connects the realm of animate and inanimate nature, then is this work, however crude in style or imperfect in philosophical deduction, a most important and noteworthy one.

It is because it ought to be thus regarded, because it narrates step by step and incident by incident, actualities which may one day become the experience of the many rather than the few, that the author is again persuaded to brave the idle sneer and vulgar jeer of those who are only capable of appreciating the facts that may have come within the narrow circle of their own observation. That those persons who call themselves "spiritual teachers" and claim to be "interpreters and exponents" of the spiritual

philosophy (?) have not all the truth—nay, not even a tithe of the experience necessary to qualify them for the office they have assumed—becomes more and more painfully evident to the earnest student into spiritual mysteries the more he compares the imminency of the realms to be traversed with the shallow pretences at explanation put forth by the self-elected spiritual teachers of this generation.

By these great authorities occultism is assumed to be a word invented by a few individuals, whose chief aim is to destroy Spiritualism and substitute "black magic" in its place, whilst occultists are renegades, who would "roll back the car of progress" (a favorite expression, by the way, of those who deny the right of any one to progress beyond their own standard of knowledge) and presume to add to the sublime philosophy enunciated through the table-tipping and trance-speaking media for "spirits of the seventh sphere," the antiquated stuff of Oriental cabalists, Chaldean astrologists, Hindoo, Egyptian, and Persian magi, Greek philosophers, Arabian alchemists, and medieval Rosicrucian mystics. Of course all these are mere ignoramuses, who for thousands of

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GHOST LAND

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years have been blundering through the mysteries of occult science, which the aforesaid table-tipping and seventh-sphere-inspiring spirits instantly sweep away with the knock-down argument of "What I don't know isn't true; and what I cannot explain has no existence."

That the author of "Ghost Land" has attempted to explain occultism, or present a concrete scheme of occult philosophy in these pages, must not for one moment be assumed. He has simply introduced such scenes in his own life experience as will show what a vast amount of phenomena remains to be explained, which the spiritual philosophy of the present day has not touched, and which many modern Spiritists, following out the rude and illogical example of their own materialistic opponents, find it easier to deny altogether than to elucidate. No one has more

faithfully, humbly, and reverently sought for truth wherever it may be found than the author of "Ghost Land;" yet he is fain to confess the table-tipping and trance-inspiring spirits of American and England have not, to his blundering apprehension, covered the whole ground of the experiences which he has ventured to detail in this volume. When he adds that an additional score of years' experiences still more wonderful and occult yet remain to be accounted for, and that during his wide wanderings over the world he has encountered hundreds of individuals who have an array of equally occult testimony to render, the Illuminee of the modern spiritual movement may forgive him if he ventures to question whether there may not be some few things, scenes, and persons more in the spiritual universe than their seven spheres of purely human intelligence can account for.

(continued next issue)

*When choice is made with the full acceptance of change,
man is freed.*

—The Wise One

◆ humor is the salvation of the soul ◆

While running for Congress, the late James M. Curley, Boston's political boss, was heckled from the audience.

"I wouldn't vote for you if you were St. Peter himself," someone shouted.

"If I were St. Peter," retorted Curley, "you wouldn't be in my district."

—Air Conditioning News

The Living Light Philosophy: Like attracts like and becomes the law of attachment.



SERENITY EVENTS

DINNER PARTY: SEPTEMBER 15, 1979 at 6:30 p.m.

Serenity's September dinner party will honor the country of Thailand. All are cordially invited to attend on Saturday, September 15 at the American Legion Log Cabin in San Anselmo. The social hour will begin at 6:30 p.m.

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